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ABSTRACT

The roots of clergy education at West Virginia University (WVU) came from the American Country Life Movement in the early 1900's, one of the earliest, nationally recognized community life programs in America. Under the joint sponsorship of an ecumenical commission and WVU, a state minister's conference was launched in 1927 at Jackson's Mill, the primary purpose of which was to equip ministers for community leadership and participation in the Country Life Conference program. Over the years, Jackson's Mill became a conference center for all types of church groups and in 1968, the first full-time effort in clergy education began. In the absence of a theological faculty at WVU, the Appalachian Regional School for Church Leaders: established a graduate, professional level of training for parish pastors and other church leaders: designed an educational program to augment and supplement the seminary training of church leaders: and involved the professional clergy in the design, operation, and evaluation of the School, as well as in the recruitment of participants. The objectives of the School were designed to provide an opportunity for church leaders to become more effective in their church and community leadership roles. Also included in this pamphlet is information on educational emphases, curricula, participants, administration, evaluation, and off-campus programs. (AN).

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CONTINUING EDUCATION FOR CHURCH LEADERS

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B. B. Maurer

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I. COUNTRY LIFE MOVEMENT

Educational programming for church leaders at West Virginia University has its roots deeply imbedded in the American Country Life Movement. Many forces were at work setting the stage. Some of them were: (1) On the National level, the report of the Roosevelt Country Life Commission in 1909, the establishment of the Cooperative Extension Service through the Smith-Lever Act in 1914, and the organization of the American Country Life Association in 1919, and (2) on the State level, the establishment of a State Department of Agriculture in 1912, the legislative action defining work in Agriculture and Home Economics Extension at West Virginia University in 1913, and the arrival of Nat T. Frame as State Extension Agent, January 1, 1914. (See Frame, Part II, Introduction).

In 1918, Frame authored the first Extension publication on the community, "Focusing On The Country Community," Extension Circular 211. This was followed by Extension Circular 240 in June 1919, entitled "Country Community Score Card." In 1919, Frame was appointed Director of Extension and The Rev. Aaron H. Rapking, D.D. became professor of Rural Leadership at West Virginia Wesleyan College. Between the two, a cooperative arrangement was worked out for Dr. Rapking to conduct Country Life Conferences in selected communities for Extension on a part-time basis.

In 1921, Extension Circular 255, "Lifting The Country Community By Its Own Bootstraps" was published with a revised Community Score Card. By this time fifty communities had been involved in the Country Life Program through the Country Life Conferences (Frame, Part II, p. 10). Also in 1921, two studies were conducted: (1) Of 657 families in eleven representative West Virginia rural communities, by W. W. Armentrout and C. E. Gibbons for the national Child Labor Committee (published as **Rural Child Welfare**, MacMillan, 1922), which revealed "about half of the families attended church", (Frame, Part II, p. 36) and (2) Of French Creek Community by A. J. Dadisman (Experiment Station Bulletin 176, 1921) which indicated "the key people in any prospective community advancement in rural West Virginia were the pastors and church leaders" (Frame, Part II, p. 21).

With the combined results of the two studies, the experience with the Community Score Card, the success of Rapking's Country Life Conferences, and his own experience at hand, Director Frame moved to employ Dr. Rapking as full-time Extension Rural Organization Specialist and the Country Life Movement in West Virginia was underway. It was one of the earliest, nationally recognized community life programs in America. Of the 750 small rural West Virginia communities identified in 1910, 350 came to participate in the scoring process 1 to 15 times during the seventeen year period 1919-1936 (Frame, Part II, p. 10).

Frame observed (Part II, p. 11) "church and State working together did not seem to arouse fears of undue influence arising from either side. The Methodists, Baptists, and Presbyterians who constitute most of the farm folk in the hill counties of the State, were accustomed to seeing the Extension Agents active in local church work and their own ministers leading 4-H clubs and otherwise supporting Extension and Farm Bureau work. It was soon learned, however, that just any preacher with any kind of a sermon would not do at a Country Life Conference. The minister must be in full sympathy with rural folk and their problems. He must preach sermons that would make people see there is religion in country life and farming, and dynamic living in religion."

In addition to Dr. Rapking, The Rev. Robert B. Hudson, Presbyterian; Leonard Riggleman, Methodist; W. Roy Hashinger, Lutheran; H. Y. McDonald and W. E. Woofter, Baptists; and others gave full and part-time to the Country Life Conferences.

II. STATE MINISTER'S CONFERENCE

Under the joint sponsorship of an ecumenical (ten denominations) State Minister's Conference Commission (which Dr. Rapking served as secretary), and West Virginia University, a State Minister's Conference was launched in 1927 at Jackson's Mill. The Conference was held annually at "The Mill" through 1937, the last year of Dr. Rapking's tenure. The primary purpose of the Conference was to equip ministers for community leadership and participation in the Country Life Conference program.

A partial list of the conferences, themes, and attendance follows: (Humphreys, Ministers Conference paper pp. 5-7).

Participation and Themes

1927	May 30 - June 3	55	
1928	July	50	
1929	July 22-25	26	Some of West Virginia's Problems
1930	May 12-15	125	
1931	May 11-14	80	Christ in the Changing Order
1932	May 10-14	100+	Church in the Life of Today

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1933	May 15-19	120	
1934	May 14-18	100+	Christian Cooperation in the Life of Today
1935	May 13-17		"Best attendance yet"
1936	May 11-15	100+	Our Resources: Their Use
1937	May 10-14	125	Cooperation in Building A Christian Community

Over the years, Jackson's Mill has become, and continues, as a conference center for all types of church groups.

Farm Womens' Clubs, active in Country Life Conferences from the outset, gave strong support to the State Ministers Conference, encouraging and providing scholarships for ministers to attend. At the suggestion of the Rev. Joseph C. Gluck, then West Virginia University Director of Student Affairs, Farm Women Clubs carried out the Centennial Church project identifying 665 churches 100 or more years old and obtained historical reports on 625 (deposited with the West Virginia University library) as a part of the State's Centennial Celebration in 1963. (Humphreys, **Adventures in Good Living** pp. 86-87)

The State Ministers during the 1938-58 period continued in the hands of the Conference Commission and later (1953) the West Virginia Council of Churches.

In **1958**, at the request of the West Virginia Council of Churches, John J. Harvey, Extension Rural Organization Specialist, was appointed to the Town and Country Department of the West Virginia Council of Churches under Chairman Dr. Ward W. Hibbs, of Alderson-Broaddus College, and the present era of providing educational programs for church leaders began. Following is the sequence of developments leading to the establishment of the Appalachian Regional School For Church Leaders.

In **1959**, John Harvey developed a packet of materials to mail to rural ministers through the West Virginia Council of Churches in connection with Soil Stewardship Week.

In **1961**, the West Virginia Council of Churches sponsored a Pastors Conference at Jackson's Mill April 24-27, on the theme. "Diluting Myths of Religion," and featured a report on the Southern Appalachian Survey by Dr. W. D. Weatherford and Dr. Earl Brewer.

In **1962**, Dr. Harvey (who had returned from his study leave), in cooperation with the West Virginia Council of Churches and The Farm Foundation, conducted a series of six Rural Church Institutes, September 17-26, on the theme, "Facing Rapid Social Change in the Rural Community." The institutes were held at Charleston, Lewisburg, Logan, Jackson's Mill, Moundsville, and Romney with 173 attending.

In **1963**, under Dr. Harvey's leadership, a clergy and church leaders conference was conducted at Jackson's Mill, October 21-23, on the theme "The Church and Area Development." A total of 63 participated with the aid of Farm Foundation scholarships.

The rising tide of interest in the Appalachian Region reflected in the formation of The Appalachian Regional Commission by President John F. Kennedy, had its parallel at West Virginia University in 1963, with the creation of the Center for Appalachian Studies and Development. Director Ernest J. Nesius was appointed Vice President of West Virginia University to head the newly created Center by President Paul A. Miller. The stage was now set for a series of developments leading to the birth of The Appalachian Regional School for Church Leaders.

In **1964** another clergy and church leaders conference was conducted at Jackson's Mill, November 16-18, on the theme, "Combating Poverty," under the leadership of Bruce John, Extension Rural Sociologist. A total of 55 attended with the aid of Farm Foundation scholarships.

Vice President Nesius was involved by the national Association of State Universities and Land-Grant Colleges Committee to develop an Appalachian regional continuing education program for clergy.

In **1965**, additional impetus to the growing regional interest came with the Appalachian Regional Lesiure-Recreation Conference at Mont Chateau near Morgantown, November 8-10. The conference was jointly sponsored by the National Council of Churches of Christ in the U.S.A. and West Virginia University. The Rev. Dr. B. B. Maurer, a member of the NCCUSA Appalachian Committee, represented the National Council and worked with Bruce John in conducting the Conference. A total of 150 delegates from throughout the region participated. At the close of the Conference, the newly formed Commission on Religion in Appalachia (CORA), an ecumenical agency of church groups working together in Appalachia, held its first meeting, November 10-11, and elected Vice President Nesius as its first chairman.

In **1966**, the initial attempt at a regional school for church leaders was made August 9-19, under the leadership of Bruce John. Developing the theme, "The Pastor in the Community," the first week was devoted to economic development and the second week to community development. A total of 17 attended: Lutheran 7, Roman Catholic 3, United Church of Christ 3, Disciples of Christ 2, Church of God 1, United Methodist 1.

During the year, a Title I proposal was prepared by Bruce John entitled, "Developing Church Leadership in Social and Economic Affairs."

In **1967**, another attempt at conducting a regional School for church leaders was made May 15-26, at The Towers, under the leadership of Galen S. Myers, State Chairman - Community Resource Development. Utilizing Title I funds, the theme: "Communication and Community in Appalachia," was developed by concentrating on Communication the first week and Culture and Community Development the second. A total of 51 participated; Lutheran 18, Southern Baptist 17, Episcopalian 4, United Methodist 4, United Church of Christ 3, Disciples of Christ 2, Presbyterian 2, American Bible Society 1.

III. THE APPALACHIAN REGIONAL SCHOOL FOR CHURCH LEADERS [1968-78]

The experience gained from the two regional schools in 1966 and 1967, plus Title I funding of the Church Leadership Development project, and the general tenor of thinking within the Appalachian Center paved the way for a full-time effort in clergy education.

Vice President Nesius voiced that West Virginia University through its Appalachian Center, had a responsibility to make its educational resources available to all segments of the community, including church leaders. He further

indicated the church was a basic institution in the community and in a number of small communities the only remaining institution. Therefore, to be effective in community development activity, the support and involvement of church leaders was of key importance. To ignore, bypass, or tolerate the church and its leaders could be self-defeating.

He employed The Rev. Dr. B. B. Maurer in September 1967 as full-time Clergy Leadership Development Specialist, the only position of its kind at a Land-Grant institution in the country. With Dr. Maurer came needed experience in continuing education programs for church leaders: a veteran of ten years teaching at the Great Lakes Regional School at Michigan State University, and three years with Penn State's Town and Country Pastors School. A West Virginian with Doddridge County parish experience and training in Rural Sociology, he also served as chairman of the National Interfaith Committee on Continuing Education for Pastors at Land-Grant Universities.

A. Basic Policies

In the absence of a theological faculty at West Virginia University, the Church Leaders School:

1. Established a graduate, professional level of training for parish pastors, their spouses, and other full-time, part-time and lay church leaders.
2. Designed an educational program to augment and supplement the professional, seminary training of church leaders in those areas of experienced need not covered by their professional training.
3. Involved the professional clergy in the design, operation, and evaluation of the School, as well as recruitment of participants.

B. Objectives

The objectives of the School were designed to provide an opportunity for church leaders to become more effective in their church and community leadership roles.

1. Develop community understanding and cooperative action directed toward community improvement.
2. Provide a greater knowledge of social trends and available resources for social action.
3. Increase the effectiveness of the church as a functioning institution in the community.
4. Develop understanding, and practice skills in education, leadership, human relations, and social organization.
5. Stimulate a sharing of experiences.

C. Educational Emphases

During the initial eleven years, the curriculum tended to concentrate in four general areas: Community Development and Social Concerns, Interpersonal Relations, Culture and the Cultural Arts, and The Church as an Institution.

The daily program was divided into three parts: (1) The morning hours were devoted entirely to the twenty course curriculum. A total of four courses could be taken during the School: two the first week and two the second. Each participant had opportunity to enroll in one of the five courses offered each period. The curriculum so designed provided variety, interest, continuity, some control over class size, and opportunity for participation beyond the three-year span of the School for which certificates of completion were awarded. (2) Afternoons were by design, left open for individual initiative and proved to be a key part of the total learning experience. (3) Evenings were devoted to cultural emphases available in the area.

D. Curriculum

The course of study has been characterized by a combination of ongoing and changing interests in each of the four areas. Courses which continually met needs and interests of participants over the years were given preeminent status in position and time allocation, and tended to form a core curriculum. Variation in interest from year-to-year was provided by short electives. In this manner, participants could attend not only three years, but four or more, as a number have done, without repeating a course.

Community Development and Social Concerns

A major interest to Appalachian church leaders has been the broad area of community development and related social problems and issues. The course of study has reflected their concern with a number of continuing courses: Community Development (10 years*), Science and Moral Decision (more recently Medical and Ethical decisions) (8), Leisure-Recreation (8), The Church and Law (8), Women Today (7), Church and Public Education (7), and a broad variety of electives: The Pastor and the Youthful offender (5), The Church and Medicine (5), Ministry to the Aged (4), Social, Economic, and Political Issues in Appalachia (4), The Church and Lonely People (3), Drug and Alcohol Education (3), Technology and Human Values (2), Appalachian Youth Development (2), Interethnic Workshop (1), Economic Justice (1), VD (1), Discrimination/Affirmative Action/Reverse Discrimination (1), Energy, Energy Use, and Survival (1).

Interpersonal Relations

Courses in this group tended to be behaviorally oriented, drawing heavily on the fields of psychology, clinical psychology, social psychology and related disciplines. They focused primarily on developing behavioral understanding, self-understanding, human relations and communications skills, with therapeutic overtones.

Among the continuing courses were: Group Process (11), Communication (11), Pastoral Counseling and Care (7), Family Life Development (6), and several electives: Human Sexuality (3), Understanding Intimate Relations (1), and Values Clarification (1).

Culture and Cultural Arts

Understanding the culture of Appalachia and it's diversity throughout the Region, has been of ongoing interest, as has been the utilization of the Cultural Arts as a part of the expressive and interpretative life of the Church: Appalachian Culture (11), and Appalachian Cultural Heritage (3), The Cultural Arts (9), [encompassing Drama (6), and Hymnody (3)], Creative Writing (1), and Folk Arts (3), and Woodcraft (2).

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*Number in parentheses indicates the number of years the course has been offered.

The Church as an Institution

The parish pastor's concern for increasing effectiveness in his church leadership role is reflected in the variety of courses offered in this area. Among the continuing courses: Administration and Management (9), Family Financial Planning (9), Mass Media Communication (7), and a broad variety of electives: Conflict Utilization (4), Parish Development (4), Instituting Change in the Church (3), Effective use of Volunteers (3), Small Churches-Opportunity for Ministry (3), Mission of the Church in Appalachia (2), Pastorate Start-Ups (2), Enabling Indigenous Ministries (2), Putting Your Parish Together (1), Putting Yourself Together (1), The Art of Leadership (1), The Planning Process (1), and Parish Public Relations (1).

In addition, two methodological courses, Rapid Reading (6), and Education Simulation (2), rounded out the curriculum.

The number of course offerings have ranged from fourteen to twenty-five with an average of about twenty per school. Of these, West Virginia University faculty have been responsible for an average of nine, (45%), of the twenty.

The curriculum was a product of (1) an annual course evaluation by participants, (2) expressed interests of the School's Administrative Committee, (3) West Virginia University faculty suggestions, and (4) a joint session between West Virginia University faculty and the Administrative Committee. Course "success" and longevity have been generally dependent on the faculty with some influence due to "timeliness" and pressures of other courses to be included in the curriculum.

Afternoons by design, were left open to utilize as desired. This proved to be a key part of the total experience: special sessions of classes were conducted as needed, individual study, individual meetings with instructors, fellowship and making new friends, sharing problems across denominational lines, special sessions of denominational groups with judicatory staff, time for thought and reflection, repairing torn relationships, golf, tennis, swimming, camping tours, shopping, relaxation, a variety of needs and interest. A few, accustomed to highly structured educational activity, found the freedom a bit disconcerting.

Evenings were devoted to experiential types of activities designed to increase sensitivity and understanding of Appalachian culture: documentaries, live cultural resources in music, dance, language, religion, groups working in Appalachia, governmental programs, tours of strip mines, deep mines, environmental reclamation, the gamut of concerns, plus offerings at the creative Arts Center and student life.

Participants have been encouraged to resist the pressure to return to the parish at the end of the first week. Veterans found that it took about a week to unwind themselves from the conditioning of parish routine and thereafter relax and share fully the renewing value of the educational experience.

As a result, pressure to shorten the School to less than two weeks has had little or no success. It has been somewhat unusual, the nature of continuing educational activities as they are, to find a group of professionals who have been willing to annually set aside time for a two-week, non-credit, education experience over a period of three years or more.

Commuters likewise have experienced some problems in extricating themselves from parish responsibilities sufficiently to participate fully in the overall educational life of the learning-sharing community beyond course participation.

E. Participants

The 1968 opening year enrollment was 117. Enrollment steadily increased during Title I phase to 175, with momentum carrying to 181 in 1973. Increased fees, reorganization, and changes in the structure and policies of participating church bodies contributed to the drop in participation during the period of transition, bottoming out at 127 in 1976. Enrollment bounced back in 1977-78 with renewed vigor at 150 (see tabular summary).

1. State

Participants came from all thirteen Appalachian states. Location of the School and highways substantially influenced participation. Over the period, 94 percent have come from the Appalachian Region, with the bulk, 78 percent, from West Virginia (25%) and the contiguoug states of Pennsylvania (32%), Maryland (9%), Ohio (8%), and Virginia (5%). With the exception of New York (5%), total participation from the remaining (Southern Appalachian), states was less than 11 percent: North Caroline 3%, Tennessee 3%, Kentucky 2%, Alabama 1%, Georgia 1% and less than 1% from Mississippi and South Carolina. The preponderance of attendance from Northern Appalachia has given rise to continual pressure on the Commission on Religion in Appalachia to institute another school in Southern Appalachia.

In addition to Appalachia, participants have come from sixteen states outside the Appalachian Region, Puerto Rico, and Canada. The Canadian contingent had been rather consistent over the life of the School, accounting for about 1 percent of the attendance. Of recent years, there has been a growing group of participants from Wisconsin (13 in 1978).

2. Church Body

Denominationwise, participants have strongly reflect the Germanic element in Appalachia with the Lutheran Church (LCA and ALC) comprising 41%, and the United Church of Christ (from the former Evangelical and Reformed groups) 14%. These are followed by the United Methodists 12%, Episcopalians 9%, Presbyterians (US and USA) 6%, American Baptists 6%, Roman Catholics 4%, The Christian Church (Disciples) 3%, and The Southern Baptists 2%. Together these nine church groups have accounted for 98 percent of all participants.

The School, by its nature, has selectively attracted participants who have been professionally trained full-time parish pastors and their spouses. They generally were graduates of college with Masters of Divinty degrees from three to four-year professional theological schools. They tended to be education prone with scholarship subsidy from their respective denominations. A smaller percentage were denominational executives and other full-time church staff. A few have been local church lay leaders. The bivocational clergy, characteristic of Appalachia, have not been a part of the School primarily due to the conflict of work responsibilities. Some have taken

APPALACHIAN REGIONAL SCHOOL FOR CHURCH LEADERS

Participation 1968-1978, by Communion and State

I. COMMUNION	'68	'69	'70	'71	'72	'73	'74	'75	'76	'77	'78
American Baptist	3	10	18	17	15	14	5	1	1	3	4
Anglican	3	-	-	-	-	-	-	-	-	-	-
Baptist Fed. of Canada	-	-	-	-	-	-	-	-	-	-	-
Church of the Brethren	1	-	3	1	1	-	-	-	1	1	1
Disciples of Christ	12	6	6	6	4	2	5	3	1	3	5
Ecumenical Groups	-	-	2	-	-	-	-	-	-	-	-
Episcopal	9	5	10	20	20	25	16	15	14	10	7
Lutheran (ALC, LCA)	37	43	47	56	44	66	60	84	64	94	81
Presbyterian (US, USA)	3	3	2	6	8	7	7	2	19	18	19
Reformed Ch. in America	2	2	2	-	-	-	1	-	2	-	-
Roman Catholic	-	9	9	13	11	7	5	5	6	4	4
Southern Baptist	10	7	6	3	3	3	-	-	-	3	3
Unitarian	-	-	-	-	1	-	-	-	-	-	-
United Church of Christ	17	25	32	32	34	32	24	14	11	5	5
United Methodist	20	30	28	21	19	25	11	11	8	9	19
Total	117	140	165	175	160	181	134	135	127	150	148

II. STATE [County] 1. Appalachia	'68	'69	'70	'71	'72	'73	'74	'75	'76	'77	'78
Alabama	1	3	2	1	-	1	-	-	1	-	2
Georgia	2	1	1	-	-	2	-	-	1	3	3
Kentucky	8	6	3	1	1	1	1	2	5	4	7
Maryland	8	10	12	20	18	20	9	12	14	11	7
Mississippi	-	-	-	1	-	-	1	-	-	-	-
New York	3	3	7	9	5	12	8	11	7	11	12
North Carolina	1	7	7	5	10	5	4	2	5	5	3
Ohio	4	13	12	14	17	11	13	9	13	15	7
Pennsylvania	38	43	54	52	42	62	54	60	35	40	39
South Carolina		-	-	-	-	-	-	1	-	-	-
Tennessee	6	3	3	3	5	11	9	5	3	2	3
Virginia	5	10	12	7	12	11	4	1	7	3	6
West Virginia	40	36	50	58	49	38	26	16	25	26	38

2. Other	'68	'69	'70	'71	'72	'73	'74	'75	'76	'77	'78
Canada	3	2	1	-	-	1	-	-	4	3	3
Colorado	-	-	-	-	-	1	-	-	-	-	-
Connecticut	-	-	1	-	-	-	2	-	-	-	-
Delaware	-	-	-	-	-	-	-	-	-	1	-
District of Columbia	-	-	-	-	-	-	-	1	-	-	-
Florida	-	-	-	1	-	-	-	1	-	1	1
Illinois	-	-	-	-	1	-	-	-	-	2	2
Indiana	-	-	-	3	-	2		2	1	-	-
Iowa	-	-	-	-	-	-	-	3	-	-	-
Maine	-	-	-	-	-	1	3	-	-	-	-
Michigan	-	-	-	-	-	-	-	-	4	-	-
Minnesota	-	1	1	-	-	1	-	-	-	4	2
Missouri	-	2	-	-	-	-	-	-	-	-	-
Montana	-	-	-	-	-	-	2	-	-	-	-
New Jersey	-	-	-	-	-	-	-	-	-	2	-
North Dakota	-	-	-	-	-	-	-	3	-	5	-
Puerto Rico	-	-	-	-	-	1	-	-	-	-	-
Texas	-	-	-	-	-	-	-	2	-	2	-
Wisconsin	-	-	-	-	-	-	-	4	2	10	13
	117	140	166	175	160	181	136	135	127	150	148

vacation time to attend, but these have been few and far between. Pastors' spouses have been encouraged to attend by their denominations for the total effect on parish team. They have expressed preference for the same course of study as the pastors rather than special programs designed for them.

F. Administration

From the outset, the administrative structure of the School by design, has provided maximum opportunity for clergy to be involved in planning, operation, and evaluation. Under the aegis of West Virginia University, an Advisory Committee was set up to plan and evaluate the School. The Committee consisted of judicatory officials of the church groups, clergy participants in the School, West Virginia University faculty participating in the School, and the representative of the Federal Extension Service with clergy education responsibility. On-the-spot operation of the School resided in the hands of a clergy participant steering committee made up of elected representatives of the participating denominations. This administrative structure functioned quite well during the initial period of years when West Virginia University had the services of a fulltime Clergy Leadership Specialist. Parish clergy had a major voice in determining their education program, judicatory officials provided input on their denominational continuing education concerns, West Virginia University faculty provided educational counsel, the Federal Extension representative provided information on national trends and developments, and the Clergy Leadership Specialist provided ongoing continuity.

With the termination of Title I funding, the administrative structure was reorganized by John McBride, Director of CORA, reflecting the independent status of the School. The former Advisory Committee became an Administrative Committee composed of church representatives, clergy participant representatives, and West Virginia University faculty. The Administrative Committee was organized into three subcommittees: Church - to recruit, fund, and promote scholarships; Faculty - to provide educational resources; and participants - to conduct the School. An Executive Committee composed of the three subcommittee chairmen provided ad interim continuity.

Keys to successful school administration todate appear to have been: commitment of committee members, continuity of leadership, and participation of judicatory officials.

G. Respose

Participants response to the School, as revealed by their annual evaluations over the years, have been most favorable. Despite continually rising costs, the School weathered the storm of transition to economic self-sufficiency with a resurgence in attendance. A major test of the School's vitality took place in 1972 when Title I funds terminated. The Commission on Religion in Appalachia and constituent church groups assumed financial responsibility. The Rev. John A. Rodgers continued leadership for two years from his Pittsburgh office. The trauma of transition lasted four years, bottomed-out and rebounded in 1977 with administrative reorganization, sound program, increased participation, and financial self-support. The West Virginia University role emerged as an educational resource with faculty involvement. The School was the only West Virginia University educational program originating on Title I "seed money" to make the transition to an ongoing educational program. Leadership responsibility was lodged with the Cultural and Clergy Education Specialist by Director Ronald L. Stump, in 1974.

The School is the only Land-Grant program in the Region providing graduate-level, continuing education opportunities for church leaders. One church body recognizing the quality of the education, and the fact it could not duplicate the economics, not only provides scholarships for the church leaders it selects to attend, but provides an annual grant of $2500 to the Commission on Religion in Appalachia designated for the School. Another judicatory official in upstate New York continues to send his young rural pastors to the School because it's the only place in the East that provides the kind of educational program he wants them to have. The recent "adoption" of the School by a substantial contingent of Wisconsin pastors speaks to the value of the program.

Participants personal testimonials have been indicative of the quality of the School: "A marvellous learning experience! The spirit really moves at this school", "I heartily recommend the school for lay persons and clergy alike - full of fellowship, pertinent studies, and spiritual enrichment", "The quality of learning the school offers is high. Perhaps even more valuable is the personal enrichment that results," "All three years have added so much to my life - a truly mountain top experience."

Continuing Education Unit recognition of the program has resulted in credit being awarded to participants toward undergraduate and advance degrees at other institutions.

The School has been established nationally as one of three major regional schools for clergy at Land-Grant Universities:

Colorado State University - Great Plains Region
Michigan State University - Great Lakes Region
West Virginia university - Appalachian Region

Of the three, the Appalachian Regional School was ranked No. 1, by the United Church of Christ in 1970.

IV. Off-Campus Programs

The Church Leadership Development Project funded for a five-year, five-month period March 2, 1967 through July 31, 1972, carried a strong community emphasis, as reflected in its original title: Appalachian Church Leadership in Social and Community Affairs." A major portion of time was spent developing and establishing the program within Extension and the ecclesiastical structure in West Virginia. The ecclesiastical agencies, West Virginia Council of Churches, County and City councils of Churches, and the Commission on Religion in Appalachia, as well as the respective denominational groups, were involved in assessing needs and interest, ongoing programs which could use educational resources, and establishing relationships. The way soon opened up for an extension program off-campus in addition to the Appalachian Regional School for Church Leaders.

A statewide conference on Church and Community in October 1968, through the West Virginia Council of

Churches, was followed by the South Branch Valley Community Development conference in April 1969, and a National Council of Churches sponsored, "Listening To Laymen", Conference in Morgantown, September 1969, which focused on Housing. A chapter entitled, "Community, Church, University - Cooperative Creativity" was written for the book **Appalachia in Transition**, Bethany Press, 1970, and a youth inspired, community action film "Hot Damn, Sweet Jesus!" was produced and circulated in 1970.

The rising interest in Leisure-Recreation prompted a series of conferences beginning with the Potomac Highlands in April 1968, two at the Hawks Nest in the Spring and Fall of 1969, and in Webster County in May 1970. These, arising out of a committee of the West Virginia Council of Churches, led to a policy change in the West Virginia Department of Natural Resources which opened the door to ecumenically sponsored chalaincy activity in selected State Parks, and the establishment of the first full-time chaplain at Pipestem State Park under the West Virginia Council of Churches.

The racial issues of the 60's were not without their attention. Two, hour-long films, "A Time For Burning" and "A Time For Building" were purchased and made available to congregations. A total of 3,646 people in 101 showings in churches shared the message. An interracial laboratory was conducted in the Triangle (Black) area of Charleston in May 1969, and a laboratory for church leaders in Southern West Virginia was conducted at Clifftop in September of the same year.

Participation in CORA's Social, Economic, and Political Issues group, the Council of Colleges on Appalachian Youth, and the West Virginia Council of Churches provided continuing opportunity for utilizing educational resources in the social concerns of the Church and community.

With the coming of the Rev. John A. Rodgers to the position of Clergy Leadership Development Specialist, July 1, 1969, and the June 1970 funding of the Medical Center's Statewide Telecture network for Nurse training, the way opened on a new opportunity of continuing education for clergy: the "Classroom In The Community."

The first course **Clergymen, Nurse,** and **Doctor - A Healing Team**, consisted of 15 one-hour sessions, 9-10:00 AM, beginning Wednesday, November 18, 1970, running every other week through May 26, 1971. A total of 516 enrolled at the 44 hospital locations throughout the State. About two-thirds were clergy and the remainder were medical personnel.

The success of the initial course prompted a second course. **A Study of Death** and **Dying**, on six successive Tuesdays 9:30 - 10:30 AM, April 13, through may 18, 1971, even before the initial course was ended. The same group of 516 were enrolled.

The third course, **The Aging in West Virginia - Challenge** and **Opportunity**, was offered at 55 locations, Tuesdays, from 9:30 - 10:30 AM, September 28, through December 14, 1971, on a weekly basis for twelve sessions with an enrollment of 284.

In 1972, three courses were offered during the Spring semester in rapid succession: **Fundamentals in Helping and Human Relations**, a six-session course on successive Thursdays, 10-11:00 AM, February 3 through March 9, 1972 with 284 enrolled at 55 locations, **Prospective on Veneral Disease**, a four-session course on successive Thursdays, 10-11:00 AM, March 16 through April 6, 1972 with 220 enrolled, and **Drug Crisis**, a six-session course on successive Thursdays, 10-11:00 AM, April 13, through May 18, 1972, with 340 enrolled.

Additional flexibility in making courses available was provided by taping each session. For clergy and others with access to tape recorders, sessions missed could be picked up by replaying tapes sent through the mail. Rerun sessions were announced and played over the telelecture network, and for groups who had missed out altogether and desired the courses, complete sets of tapes could be mailed for their use.

With the termination of the Church Leadership Development project and Rodgers ending his part-time relationship following his resignation December 31, 1971, the "Classroom In The Community" telelecture series came to an end.

In addition to the Appalachian Regional School For Church Leaders, carryover of the Church Leadership Development Project continues in many evident and subtle ways: part-time responsibility for Clergy Leadership Development has been incorporated in the Cultural and Clergy Education Specialist position, church groups throughout the State (and Region) continue to call upon West Virginia University for educational resources, the religious heritage dimension has been appropriately incorporated into Extension cultural heritage programs both on a credit and non-credit basis, and in publications by John Photiadis and B. B. Maurer in 1974, **Religion in An Appalachian State** (Appalachian Center Research Report No. 6), and in 1978, a book edited by Dr. Photiadis, **Religion in Appalachia**, the first major resource on the religious dimension of Appalachian Culture.

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